

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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THE CHRISTIAN SECRETARY. PUBLISHED BY PHILEMON CANFIELD, HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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ADVERTISEMENTS inserted on the usual terms.

For the Christian Secretary.

SABBATH SCHOOLS.

No. 10.

Duties of Teachers, with further encouragement to fulfil them.

1. The teacher should deeply consider what kind of instruction the children most need.—In order to this it is highly important to understand the character, manner of life and natural disposition of every child in the class, and this can be ascertained by inquiry of others, and by close, but very affectionate, questions to children. They must always be put in such a manner as to evince to all that the supreme good of the children is all at which you aim. Any course adopted which should arouse suspicion of intermeddling, would be productive of evil, or any attempt to draw from them that which could in the least militate against them, or their family, should not be made. But every honorable means should be used to ascertain their tact at receiving and retaining intelligence for the sole purpose of making them receive the greatest practicable amount of valuable information derived from the scriptures and the teacher's superior mental culture. This knowledge of character, disposition &c., will aid much in classing the children. It is desirable that each class be made up of those possessing nearly equal attainments, that great contrasts do not discourage on the one hand, or foster pride on the other.

2. The teacher should spare no pains to secure the affection of the pupils under his instruction. In effecting this, the utmost care is necessary. Children who little realize their own interests may entertain an affection for that teacher who endeavors to make the lessons short, and his requirements superficial; but such regard will eventuate in disgust, as the minds of youth enlarge so as to understand their true interests. But a warm and abiding esteem is gained and maintained only by an exhibition of a truly amiable and virtuous character.—Such a character, however at times it may be despised and ridiculed through malignity, will nevertheless make a deep and lasting impression upon the youthful mind. It cannot fail to interest and to create esteem and affectionate regard, the more it is known. Such an affection and respect once created will never be entirely removed. It will lay the best foundation for your influence to be exerted, and the best information you can impart to be well received. It will lay a foundation on which the best principles may be established. Principles that will astonish infidelity, and serve more to convince opposers of religion and morality of the excellence of virtue and the value of piety, as respects this life, than can be obtained in all the schools of folly and fashion and scepticism in the universe. The advocates of the latter, like Col. Ethan Allen, when trouble comes will assent to the truth of such instruction, and wish in heart that their children had been so instructed. That your readers may know to what I allude I remark, that in the State of Vermont during the revolutionary war, "infidelity found an active champion in the well-known Colonel Allen, who made an open profession of his disbelief in revealed religion. It happened that a daughter of the Colonel's, to whom he was very much attached, fell sick. During the progress of her illness, Dr. Elliot was one day dining with the Colonel, and, after having adjourned to the Colonel's library, some infidel and deistical publications were introduced by the Colonel to the doctor's notice. While they were occupied in looking at them, a servant came to announce to the Colonel that an alarming change had taken place in his daughter, and that his presence was required in her bedroom. Thither he went, accompanied by Doctor Elliot. As he approached her bed-side, she took his hand and said, "Father, I feel that my end is drawing near. Tell me, I entreat you, am I to believe what you have taught me, or what I have learned from my mother." Her mother was a sound and sincere Christian, and spared no opportunity of instilling Christian truths into the mind of her child. The father paused for a moment; he fixed his eyes on his dying child; his countenance changed; his frame was observed to be convulsed to its very centre; while his quivering lips could scarce give utterance to the words, "Believe, my child, what your mother has taught you." The struggle was too great; the conflict between the pride of human reason, and the swelling of parental affection in the heart, was more than he could bear, and even over his stubborn heart the truth prevailed."

O, how many such families as the above there are in our land, in which the mother's influence is not thus felt, and where no one can reach the heart to create such respect for truth, except it be the faithful Sabbath School teacher. And, indeed, where he could not, except by

winning the affections of the child, and creating an interest in his tender susceptibilities. Under such circumstances, the parents cannot willingly deny its earnest entreaties to attend the Sabbath School. Here then, in such cases, an interest in the school, and affection for the teacher, amount to the only means of saving such young immortals from infidel corruption, and, (through grace applying the truth,) from eternal death.

An austere, cold, distant and forbidding manner in teachers, destroys not only their own influence, but serves to create a lasting impression against the whole institution. Any impressions on young minds are extremely contagious, whether good or bad; and it is far more difficult to eradicate, than it was at first to make them. In order to obtain, and secure this affection of which we speak, it is by no means necessary that the teacher be subject to all the caprices, and whim, and volatility of children, but the teacher must act with great decision of character. This is of high importance. Not a sullen and wilful obstinacy which only serves to generate its like in the opposite mind; but a deliberate and steady equanimity, begun by a conscientious and enlightened regard to propriety and correctness, and this regularly and constantly carried through all the course of instruction. No man can excel in any thing without decision. What serves to make it peculiarly important to a Sabbath School teacher, is, if he obtains the ardent affection of his pupils, he is, in the ratio of their affection, exposed to be swayed by their judgment in matters of importance connected with their progress and success. It is because affection excites affection, and thus we are in danger of being drawn from duty. But mutual love elevated by a conscientious regard to duty, will affect wonders in both teacher and pupil.

3. The teacher should make it the great object of teaching, to impress on the minds of children the truths and principles of the gospel. In order to success in teaching, it is important that the child entertain high and exalted views of the Bible, as being the word of God. It is believed that first lessons may profitably be short, in order that the teacher may have sufficient time to impress the minds of the children with regard to the sanctity and peculiar moral excellence of the book they are about to study. Let great veneration, respect, and if possible, esteem, be created in their minds for the word of the Great God sent down to men. Such a commencement we conceive would be profitable, although the children may have attended Sabbath School for years under other teachers. The design of God and the plan of salvation, will furnish matter for many lessons. That is to say, they will never wear out. They constitute the sum and substance of the gospel.

4. In order to teach successfully, it is necessary to be simple. A great portion of both teaching and hearing, is above the capacity of the hearers, and not infrequently so much so as to be entirely lost. There is very little danger of being too simple, especially in teaching, and as the mind opens and enlarges, the instruction may follow on in adaptation. As a case in point, I recollect of hearing that a minister in Scotland attempted to preach a sermon on optics, before an ordinary congregation.—On going out of the house, he inquired of one of his hearers, how he liked his sermon? O, very well, he replied, only you made one mistake; that is, what you called *hop-sticks*, we call *hop-poles*! This correction of his hearer, convinced the preacher that his sermon had been entirely useless. Hence, if parents need plain language, and truth simply illustrated, how much more necessary it must be for children and youth. Simplicity by no means implies vulgarity. The latter should always be avoided, and especially in the case before us. As a specimen of what I mean by simplicity, I would refer my readers to the writings of Dr. Paley. His Moral Philosophy, Natural Theology, Evidences of Christianity, his Horæ Pauline, &c. Any child of common capacity can understand them, and yet he descends not to vulgarity. Be plain, clear, and always understood. A little observation, or a glance at the eye of the pupil, will generally inform the teacher whether he is rightly apprehended.

5. It is necessary that the lesson which is given out for recitation, be well studied, well recited, and well understood. If every lesson for a few months is thus prepared and recited, a habit is formed by the pupils, and the course ceases to be irksome. Experience thus effects advantages that will soon be commended to all their minds, and if a proper interest is excited and kept up, it is impossible but that a rapid improvement of the pupils will be the consequence. To excite and continue an increased interest, requires great wisdom, much prayer, and much ardent feeling in the teacher. (But more of this hereafter.)

Yours respectfully,

AMICUS.

For the Secretary.

THE LIBERAL PLAN—TO GIVE ONE TENTH.

MR. EDITOR—At this important crisis, shall not the friends of our Lord Jesus Christ prove themselves to be the friends of man. To me it appears that Christians are beginning to devise liberal things, and by liberal things they shall stand. When we contemplate the moral waste of our world, and the many widows and orphans that are in extreme poverty within our own observation, what Christian heart is

unmoved, whose hand remains clenched to his perishable possessions? I cannot now take time to answer all the replies made by some, relative to the calls of charity. It is true, that in our favored land, the poor are much relieved from the public funds. Yet it is obvious that numerous cases occur in which it would appear unreasonable to ask the pious widow and her promising little ones, to be huddled together in a poor-house,—and often sacrificing their little effects in order to share the daily allowance of the public distribution. But this subject I cannot enlarge upon. The Saviour's words are true, "The poor ye have with you always, and when ye will ye may do them good." Are there not objects of compassion frequently presented before the Christian which requires some attention, and even sacrifice for their relief? Permit me Mr. Editor, to ask my brethren and sisters in the Lord, to deal with such persons, as they would have others deal with them, or even as they would have their parents, their companions or children treated, if they were left in indigent circumstances. And further, ye followers of Christ, will it suffice for you to say, I pay my taxes, I deal uprightly, I labor hard &c. and have nothing to give, will not the Saviour say, what do ye more than others, do not even hypocrites and infidels the same? But I am persuaded better things of you, though I thus speak, for God is not unmindful to forget your work and labor of love which ye have shown towards his name, in that ye have ministered to his saints and do minister.

Further, my brethren, we who profess to believe in one Lord, one faith, and one baptism, as a denomination, have ascended a summit, we have reared our light-house, the world beholds it. We have said to the world "This is the way, walk ye in it. The Christian world view our position, we have undertaken to give to many millions of the heathen, who are to become the inheritance of Christ, the pure word of God. Our missionaries, (rather our Lord's missionaries) have translated the Bible, as they know from the reading of the Greek to be correct, and as the most learned Pedobaptists acknowledge to be correct, (yet for the sake of sectarian views many of them now say something else will do,) yet for want of aid, some of these translations have lain by for more than twenty years; the Chinese translation for instance, which language is spoken by more than one third of the inhabitants of our wretched world. Now is it not too bad (using a common expression) that our brethren should labor for seven or eight years to translate the scriptures correctly, and then be disappointed about circulating the same amongst the dying heathen, and have to retire alone beneath the shade of the heathen temples and weep over the neglect, and worldly-mindedness of their highly favored fellow Christians? May they not make the inquiry, are those professors the lovers of Jesus, are those crucified to the world? Do they forsake all for him? Do they "take the spoiling of their goods," for his cause?

Again I say, dear brethren, shall we not make one liberal effort? The Lord has taught us that the silver and the gold are his, and the cattle upon a thousand hills. If we now withhold we shall lose the blessing, and "deliverance will arise from another quarter." Let us say we are well able to go up. Let us consider that we are not our own, and our possessions are the Lord's. And that which we give he will repay us again.

As the preaching of the gospel at home and abroad, the circulation of Bibles and Tracts, and the necessities of the poor, all open fields for doing much good; let us give one tenth for purposes of doing good the present year; and trust the Lord to bless us.

Perhaps societies may be formed on this principle. Perhaps one hundred, or one thousand may pledge themselves to do this, and give their names to the Editor of the Secretary, previous to the first of January next. Cannot one hundred come into this measure, and forward their names to give, previous to the first of Sept. 1837, for objects of benevolence and religion, one tenth of all above their debts. Providing that one hundred will do it "I will go also." So the Editor may take my real name on his private list. A CHEERFUL GIVER.

For the Secretary.

NEW TRANSLATION OF THE BIBLE.

BR. BOLLES,

With yourself I can say, that I "lament to learn that subscriptions are solicited, and obtained to some extent at least, for the publication of a new translation of the Bible into the English language." [See Sec'y, Sept. 10.]

I did hope, sir, that the almost unanimous expression of disapprobation which we have heard in the denomination, including that of our most judicious brethren, would have set this project at rest; but it seems the author, for I learn it is a matter of private and pecuniary speculation perseveres in his design of throwing this apple of discord among his brethren.

A true and candid view of this subject of a new translation, although in few words, was, as it seems to me, taken in a piece signed A. Z. and published in your paper of April 2d, '36. This writer says, "some of our brethren who are rather ultra in their views, have even called for a new translation of the Bible in the English, with a view of having baptizo rendered, as we conceive it should have been by King James' translators, immerse. Would such a translation be expedient? To me it seems that

it would not. Such a translation, as you remark in the editorial article referred to, "would now settle no dispute here"—it would be called a sectarian Bible, and we should needlessly expose ourselves to some such taunts as this, that the "Baptists, after contending for ages that all the Bible was on their side, had gone and made a new Bible in order to establish their peculiar sentiments."

It is not perhaps very generally known that Mr. John Wesley made a new translation of the New Testament, (whether of the old one too I am not assured) for the purpose of getting rid of some portion of the Calvinistic leaven, with which he said our translation was more highly charged than the original. The influence of the Methodist denomination in England and here, was exerted with considerable assiduity to get Wesley's translation before the public, and into use—but in vain, and Wesley's New Testament is now hardly to be found even among his own denomination. Such would be likely to be the fate of any English denominational translation.

Such a translation would indeed be called a "sectarian Bible,"—it "would now settle no dispute" but would expose us to useless odium, if not contempt. I say useless odium, for it being a denominational work, no one would be convinced by it.—Pedobaptists would say, "Baptists have indeed rendered baptizo immerse—in so doing they have presented no new light, they have always contended that it meant immerse; we on our part contend that its meaning is not restricted to immerse—their new translation is not correct—they have altered the word of God."

But perhaps the most disastrous result of such a translation would be this; such a translation would lead to other denominational translations.

No denomination of Christians, perhaps, are perfectly satisfied with the present English Bible; though all agree that in the great doctrines and duties essential to salvation it is exact to the original. Yet the Methodist, for instance, contends that some portions favor Calvinistic sentiments more than the original warrants—the Unitarian that certain portions are more Trinitarian than they should be, (and Unitarians have actually a Unitarian improved version,)—the Episcopalian, that the original does more fully recognize the existence of three distinct grades of ministers than the translation—the Presbyterian, perhaps, that it does even less recognize such existence, &c. &c.

Now if we lead off in the race of New Translations, how long will it be before these other denominations will follow, and give the community a Methodist Bible, a Unitarian Bible, an Episcopal Bible, &c. &c.? Would not such a result be most disastrous? Assuredly it would—the public faith would be unsettled—the community would know not which Bible to read or which to believe—infidels would exult, and say to us, "settle which Bible is the true one before you ask us to believe it."

The time may come, in the progress of science, literature, and especially of Christian affection, when the different sects of Christians can unite in making an English translation, which shall be satisfactory to all. Till then, Mr. Editor, I am disposed to think we must be content with our present English version; at any rate I feel well assured that now is not the time for the Baptists to make a new Translation. If indeed it were determined that we should have a new Translation, assuredly the whole combined learning of the denomination in this country, (to say nothing of including England) ought to be brought to the work, in order to give such Translation all of correctness and of influence that we could; instead of having a work, got up rather clandestinely, by a very few individuals, not distinguished, to say the least, for learning or science.

With these views of the case I must, as a man ardently attached to the Baptist denomination and our common Christianity, express my hope, that no countenance will be afforded by our brethren to this new project.

Certainly, Mr. Editor, I bear no ill will to the author of this project or his coadjutors—I am unacquainted with them. But had I the opportunity, I would personally entreat them to desist from their publication—I would entreat that they should not, for pecuniary gain, take advantage of the strong, honest, and laudable attachment of a numerous denomination to a certain ordinance, to work an injury to that denomination, and the whole community.

In conclusion I will barely add, that it gives me great pleasure to learn, by an intelligent brother direct from New York, that our American and Foreign Bible Society, have nothing at all to do with this new Bible, but wholly disapprove of the project.

AMICUS, 2d.

* The proposed Bible is put, I understand, at \$5 the copy.

For the Secretary.

Need of funds for gratuitous distribution.

I often find families entirely destitute of reading, except a Bible, and without means to purchase a single book. I called one day at a log hut on the shores of Lake Ontario, found the family had no book but a Bible; had not attended a meeting of any kind for eighteen months; had no hope of salvation, and were unable to pay for one book. On presenting them *Allene's Alarm*, the mother appeared very thankful, and immediately gathered all her children around her, and commenced reading it. The same day I presented eight of the *Alarm*

and Baxter's Call, to families in similar circumstances.

To Clergymen and Influential Christians.—Shall this work be delayed till the Society can send paid Agents throughout the land to call to it the attention of the churches; or will clergymen and others, who love the Saviour and the souls of men, take it up, order the books, and present them to the families to whom God may make them the means of light and salvation?

Expansiveness of the American Tract Society.

The attentive observer cannot fail to notice the expansiveness of this Society's operations, embracing Tract distribution—personal Christian effort for the souls of men—supplying the country with volumes, and the spreading of its influence over almost every nation of the world. "The Society," says a clergyman at the West, "reminds me of the mighty angel, standing with one foot on the earth and the other on the sea, as if to address the whole world, and in his hand a little book open. There is an expansiveness in its operations that fills the mind with heavenly emotion. Its field is emphatically the whole world. It co-operates with all the foreign missionary Boards, and all the Home or Domestic too—aids Sunday Schools, Education, and almost every other benevolent design. Some I know, who thought of contributing for China or some other country, but when they saw the Society was laboring for all nations, felt that they could not restrict their donation to one nation, however large. I send you enclosed a contribution of \$10, from a lady, who, I think, has reached a higher elevation than Samuel J. Mills, when he said: 'You and I are little men, but before we die, our influence must be felt across the Atlantic'—she gives it that, through the Society, she may 'send her influence across every ocean that is spread out on this mighty globe.'"

From the Calcutta Christian Observer, for March, 1836.

Calcutta Baptist Missionary Society.—The Sixteenth Anniversary Meeting of this Society was held in the Circular Road Chapel, on Thursday evening the 18th ultimo, and, considering the unfavorable state of the weather, it was pretty numerous attendance. The Rev. A. Sutton, of the General Baptist Missionary Society, presided; and the Rev. Messrs. Boaz, Lowrie, Pearce, Noyes, Lacroix, and Yates addressed the Meeting. The Report gave, on the whole, a very pleasing account of the results of the labors conducted by the agents of the Society during the past year. Additions of hopeful converts have been made to all the Churches under their care. In Calcutta seven converts were baptized during the year; at Chitpur, seven; at Haurah, three; at Lakhyan-tipur, three; and at Khari, ten, making in all thirty persons, who have afforded reason to believe, that they have experienced the converting power of the word of God upon their hearts.

Departure of Missionaries.—We regret to state, that the little band of Christian Missionaries in this country has been recently reduced by the departure of two of their number to their native land. The Rev. G. Gogery, of the London Missionary Society, embarked in the London, on the 13th December; and the Rev. G. F. F. Anderson, of the Baptist Missionary Society, sailed in the Isabella, on the 13th February; in both cases, illness was the occasion of their leaving the country. We regret to add, that the Rev. Mr. Lowrie, of the American Presbyterian Board of Missions, is also, from the same cause, under the necessity of returning to his native land.—1b.

Progress of the Gospel in Tavoy.—By a letter from the Rev. F. Mason, of Tavoy, dated Dec. 8, we learn, that his colleagues, Mr. and Mrs. Wade, had just gone into the jungle to Matamya, where there are a goodly number of inquirers. He adds, that the fields never were so yellow for the harvest in Tavoy as at present. The four or five native assistants, who have been stationed at different points in the jungle between Tavoy and Mergui, report, that in the course of the last season, the inhabitants of twenty-seven or twenty-eight houses have declared themselves believers in Christianity. More than a hundred Karens have been taught to read during the last rains; several more individuals have become qualified to teach schools, who will be located at different places, in the course of the present season. Mr. Wade has completed his Karen Dictionary, and Mr. Mason has translated Matthew's Gospel. Forty-three persons have been baptized within the present year, (three Europeans, two Burmans, and thirty-eight Karens. We unite with our correspondent in saying, "Gloria Dei."—1b.

SUBMISSIVE PRAYER.

Let there be submission to the Divine will, as to the granting or withholding of things prayed for, although not to the lessening of confidence in the promise—"if ye being evil, know how to give good gifts to your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him?" It has exclusively a reference to the aids of the Holy Spirit, which are never withheld from the furtherance in all goodness to the effect being dependent on our improvement of them. But in respect to temporal mercies, the submission cannot be too unreserved, especially as we know not how far the denial of them may be for our greater good; and whether, under the appearances of a "bread or of a fish," we may not be asking for a "stone or a serpent." This act of submission will help to the erecting of a barrier against intrusive thoughts.—Ep. White.

For the Christian Secretary.

Mr. Editor,

In my report of the exercises of the Hartford Association, as I had lost many of my notes, and wrote from memory, one part escaped me, which I wished to present you.

After the report on religious periodicals was read, an aged father in Christ rose and made a few remarks in reference to the Christian Secretary, spoke feelingly of the great pleasure he enjoyed in its weekly perusal. I am (said he) now 77 years of age, and when I was young we had no preaching except about once a month, and then it was not unfrequently by some godly minister that happened providentially with us. O how precious those seasons were to our souls. We had no religious periodical whatever to furnish us any news of the prosperity of Zion, and thus to cheer our hearts. When the Christian Secretary was established, O how my heart rejoiced. Its contents have been like cold water to a thirsty soul. He longed to have all his Baptist brethren take it and enjoy its blessings. In speaking of the pleasure he weekly received from this source, his feelings almost prevented his utterance, especially when he contrasted the privileges now presented to the church of Christ, with those of his early days. It grieves him much to think that any Christians in this State of his own denomination should be without the Secretary. And more especially that they should refuse to subscribe for it and receive it.

These remarks impressed my mind more deeply because I had only two days previous, called upon a worthy brother aged 75, (but retaining a very vigorous and almost youthful constitution,) who weekly received a political paper of the most scurrilous character that has fallen under my eye. When I urged upon him the propriety, expediency, and importance of his taking the Christian Secretary, he remarked that he took it some years ago, but did not feel able to take but one paper and he preferred the political one mentioned. Conscious that his want of ability was a vain excuse, he added that he could not find time to read but one paper. My presenting the spiritual wants of his numerous family, the importance of religious intelligence to himself, &c. &c. had no effect. He could not take but one paper. I then affectionately put the question, if we prefer a political paper to one of a religious character, does it not manifest that we love politics better than religion? O! I do not attend political meetings, he replied. Here said I, are you not again wrong? It is the duty of Christians and good citizens to make all proper exertions for the preservation of our liberties and the rights of our country; otherwise we may eventually be governed entirely by a ruthless mob. Let me therefore exhort you if you cannot take but one paper, to take the Christian Secretary, and never relinquish your duty as a good citizen so long as you are able to vote.

Now, Mr. Editor, I forbear to make any comments on the feelings and remarks of these aged fathers in Israel, both in good standing in the church of Christ. But I would enquire of your readers which of the two in their estimation acts and converses most like an accountable being, most as though the concerns of eternity were more important than those of time? I present these circumstances to your paper, that all may have a fair opportunity of judging. These are not imaginary statements, but facts in real life. If they were solitary cases, I would not trouble you, but the garment of the latter will fit so many individuals that it cannot be considered personal.

As ever, yours, AMICUS.

For the Christian Secretary.

VOLUME CIRCULATION BY MR. SEELY WOOD.

I hope you cry for MONEY, MONEY, (writes Mr. Seely Wood, Agent for sale of American Tract Society's volumes in the State of New York,) will not rise higher than the thrilling tones for BOOKS, BOOKS, BOOKS, from every part of the country. By eight days labor, in four towns, with the aid of voluntary distributors, we have put in circulation books to the value of \$290 52. I am laying plans for visiting all the important towns in Western New York, and have the promise of the gratuitous assistance of an able and devoted clergyman to accompany me. I hope an interest will be awakened which will give an impulse to the volume enterprise throughout the country.

Acceptableness of the Volumes—Family Library.

The Society's volumes are very acceptable to various classes of the community. Those who already have good books, are anxious to place in their library an entire set; and those who are destitute of such books, need, and are generally desirous to obtain them. The Family Library in half calf is in great demand. This Library is one of the grandest schemes the Society ever devised.

How the work is carried forward.

Our plan is to give every family, at their own doors, an opportunity to purchase as many volumes as they choose, at the same price as in New York, and to do this by the voluntary efforts of Christians. The volumes are generally received better from the hand of an acquaintance than of a stranger; and in most places which I have visited during the last year, influential men—merchants, physicians, lawyers, clergymen, (and sometimes ladies,) have willingly proffered their services for this work. Those who have not the means of paying for the volumes are often supplied by the liberality of distributors and other benevolent individuals. Not unfrequently individuals purchase some dozens of Baxter's Call, Rise and Progress, Allie's Alarm, and kindred works for their own private distribution.

Those who engage voluntarily in selling volumes from house to house receive a rich reward in their own souls. A deacon laid down his cradle in harvest, spent one day in this enterprise in a very wicked neighborhood, placed a book by sale, or his own personal gift, in al-

most every family, and came back apparently full of the Holy Ghost.

A farmer who engaged in the same work, was so delighted with the earnestness of a Universalist family to obtain a volume for each of their two children, though they had to borrow money of a neighbor to pay for them, that he enlisted at once for the supply of the whole town with volumes.

Nor has the precious seed been sown in vain. Multitudes of professed Christians have been aroused to self-denying and holy action by the living truths and principles of the Gospel drawn out upon the printed page; and many impenitent sinners led to the Rock of Ages for salvation. An aged lady in L—, put Baxter's Call into the hands of a young lady who chose to absent herself from public worship. She read—wept—and as there is cheering evidence, surrendered her obdurate heart to God.

Extract of a letter to the publisher, dated

DANBURY, Sept. 14th 1836.

On the 10th of last month we formed a Tract Society in our church and congregation—auxiliary to the Baptist Gen. Tract Society—and have raised \$30, for the purpose of supplying our own vicinity with tracts, and of assisting the General Society, in its labors of love.—We give one half to the parent society. On the 17th ult, we also formed a Bible Society—auxiliary to our State society—and when our excellent agent visited us, we were prepared to welcome him. Having however given \$30, to the object, in May, and just raised \$30, for tracts, we only paid him \$22. The subscriptions to our Society which were received on the evening it was formed, and after a sermon on the next Sabbath giving full information on the subject; together with those received the evening Br. Loomis was with us, amount to \$92, which are to be paid in by March next. We intend to present other objects before the church and congregation, be ween this and that time, so that we are not anxious about calling in those subscriptions at present. We have recently licensed Br. Edward C. Ambler, to preach the gospel, trusting that the Lord has called him to the work, and will in due time open a door of usefulness before him. Our Association had a pleasant session last week, and I think I perceive the dawn of better days for the churches in this region.

I would just add, that if agents would invariably pursue the same course that the worthy agent of the Con. Baptist Bible Society does; and preach the gospel wherever they go, and aim to benefit the immortal souls of their auditors, introducing the subject of their agency in the closing remarks of their discourses; the most scrupulous would have no ground of objection to the agency system. The objection that part of the money contributed for benevolent objects is appropriated to paying agents would then be satisfactorily answered, by reminding the objector, that it was expended in supporting a band of Missionaries, who performed, besides ordinary missionary labor, the duty of collecting the needful funds for the support of other missionaries, or for supplying the destitute with Bibles or Tracts.

Yours in Christ,

J. G. COLLOM.

The Stepentown Baptist Association held its 5th anniversary with the Baptist Church in Egremont, Mass., on the 14th and 15th instant. The introductory sermon was preached by Elder David Wright, agent of the Massachusetts Baptist Convention, who was providentially present, and was especially invited to preach in consequence of the failure of brethren appointed. Brother Corel, of North Adams, was chosen Moderator, and brethren Gifford and Pitts, clerks. The business of the association was conducted with great harmony, and the benevolent objects of the day were well sustained by the churches composing this body. The association appointed a delegation to the American and Foreign Bible Society, to meet at Philadelphia next April; and highly approved of the formation of said society, by recommending to the several churches of its body to form societies auxiliary to the same. The letters from the churches contain no accounts of extensive revivals of religion during the past year, yet union and harmony prevail. I have not in my possession the statistics. Affectionately yours, HARMON ELLIS.

BEULAH BAPTIST ASSOCIATION.

The annual meeting of this Association was held at the Country-line M. H. Caswell Co. N. Car, commencing on Saturday the 13th of Aug. The introductory sermon was delivered by Elder W. H. Jordan. Elder Stephen Pleasant was chosen moderator, and brother Philip Hodnett, clerk.

This is a small and newly constituted association, formed in 1834, by four churches which withdrew from the Country-line association, on account of the opposition in that body to the benevolent institutions of the day. Three churches were added at the present session. Ephesus, Mill Creek and Peniel, making the number 7, containing 280 members. Addition, by baptism 62—or one fourth of the whole—clear increase 46.—*Rel. Herald.*

From the Vermont Telegraph.

Dear Sir:—I attended the meeting of the Barre Association at Bethel. The churches in this body, though feeble, are actively engaged in the service of the Lord. Two missionaries who had labored among the destitute churches had baptized about 40, assisted in the formation of a new church, and had procured the settlement of one or two pastors. More than 500 dollars had been received for benevolent purposes, i. e., about one dollar to each church member. The treasurer received at this meeting 225 dollars. A resolution was passed in favor of the Vt. Branch of the N. B. E. Society, and in a few minutes a subscription was filled for one scholarship, \$75, and the largest part of the money paid before the meeting closed. The delegates of the Onion River Association pledged themselves to do what they could to raise fifty cents on each member for benevolent purposes, and send to the Convention at Windsor on the 18th of October.

The example of the Barre association will, no doubt, stimulate the brethren in the other Associations to do what they can.

STATE OF THE CHURCH.—Now disciple of Christ, we strike not at any tender concern you may feel in the general welfare of the Church of God. We care not how broad are your sympathies. We rejoice in the depth and strength of your emotions of interest in the welfare of Zion in her whole extent. But we do caution you to beware of being drawn, by any object whatever, even Zion's welfare, from the spiritual care and regulation of your own mind. While you mourn over desolation elsewhere, see to it that your own soul is not a moral waste. Let no care for the Church consume those energies which the culture of our own heart demands. Zion's present weakness and tarnished honor is owing more than to any other cause to the neglect of personal holiness. Your zeal for Zion has no good foundation—indeed, is not a spiritual reality, but a shadow only—if it be not based on a well kept heart—if it does not originate in a soul trained to communion with God, and animated with the holy principles of the Gospel.

PEDOBAPTIST TESTIMONY ON BAPTISM.

"All the nations of christians, that do now, or formerly did, submit to the authority of the Bishop of Rome, do ordinarily baptise their infants by pouring or sprinkling, and though the English received not this custom till after the decay of Popery, yet they have since received it from such neighboring nations, as had begun it in the time of the Pope's power. All christians in the world who never owned the Pope's usurped power, do, and ever did dip in the ordinary use. The way that is now ordinarily used, we cannot deny to have been a novelty, brought into this church by those who had learned it in Germany or at Geneva. And they were not content with following the example of pouring a quantity of water, which had been introduced instead of immersion, but improved it (if I may so abuse the word) from pouring to sprinkling that it might have as little resemblance of the ancient way of baptizing as possible."

DR. WALL.

From the Liberia Herald.

Mr. Editor,—As every circumstance which has any relation to the spreading of our blessed religion in Africa, must have a tendency to give satisfaction to every lover and follower of the religion of Jesus Christ, you will confer a favor on one of your constant readers by giving publication to this.

Having understood that the first Presbyterian Church was to be dedicated to the service of God, on the 26th November, I attended, and was happy to find the principal part of the inhabitants of this town present on so interesting an occasion. Every denomination of saints seemed to rejoice that another temple had been erected and dedicated to the worship of Almighty God. It was enough that the pure religion of Jesus Christ was to be inculcated from that sacred pulpit. And as that servant of God, the Rev. C. Teague, remarked, that where he stood, preaching the dedication sermon, sixteen years past the Devil's bush stood. What skeptic could doubt that Colonization and Missionary enterprise had done much good. The service commenced at 11 o'clock, A. M. by singing a hymn selected for the occasion, and reading the 8th chapter of 2d book of Kings, by the pastor, Rev. James Eden, sermon by Rev. C. Teague, concluding prayer by Rev. A. D. Williams, of the M. E. Church. How truly animating it is to see temples arise for the worship of God where, not long since, there was nothing to be heard but the savage yell of the native, or the clanking of the poor slave's chains. On Sunday the 27th Dec. Mr. H. B. Williams, who delivered a culting elder of the church by Rev. Mr. Wilson of Cape Palmas. I regret that the funds in hand are not sufficient to complete the church.

On Sunday the 7th inst. 25 native Africans, resident at New Georgia, late members of the first Baptist church in this place, having been dismissed by letters, were brought into visibility as a church, in the place of their residence. Sermon by Rev. Dr. Skinner, charge and right hand of fellowship by H. Teague, and concluding prayer by Rev. A. W. Anderson. The exercises of the occasion were truly solemn, pleasing and impressive. They naturally threw the mind back to the period, when they who were thus solemnly dedicating themselves to God, to be constituted into a "Golden Candlestick," from which the divine light is to chase the surrounding gloom, were in the darkness of nature, without God, without revelation, and consequently without the hope that inspires. These reflections seemed to produce a reaction of the mind, and threw it as on an immovable foundation on the promise that "Ethiopia shall soon stretch forth her hands unto God." On this circumstance, the mind seemed invited to repose, as an earnest of the full completion of the promise, and earnestly to ejaculate, Lord, let thy Kingdom come.—*Ibid.*

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 1, 1836.

BAPTISTS IN ENGLAND.

Ever since information reached this country of the sayings and doings at the annual meeting of the Baptist Union in London, June 22, 1836, it has been a subject of enquiry what course would be pursued by Baptist periodicals in the U. States as to publishing those doings. Believing all periodicals (especially religious ones) under moral obligation to make their columns the depository of such facts as may transpire in connection with moral and religious subjects, we scarcely doubted that Baptist papers would be the first to give at length the doings of our brethren composing the English Baptist Union. We expected this the more, because Drs. Cox and Hoby were delegated by that Union, and by them instructed as to the objects to be pursued and the duties to be performed in their visit to the Baptist General Convention and the churches in this country; and were expected to give an account of themselves on their return, which they did at the meeting above named.

To our utter astonishment the papers of our denomination in the U. States have, up to this time, maintained an almost entire silence upon the whole subject. What little has been said by any, has been so said as to mislead the public mind as to the feelings of English Baptists, and leave that public in the dark as to the proceedings of the Union. We suppose the reason of this silence to have been the fact, that the great body of the English Baptists were dissatisfied with brethren Cox and Hoby, because they took no more of a decided stand while here against slavery; and that if the whole truth were told it might injure the feelings of Baptist slaveholders, and so mar what union now exists between them and the non slave-holding Baptists.

Had there been no other process than those of Bap-

tists to tell the story, the above reason might have been a good one; but the whole story is before the world, some of it through one medium and some through another; some from one source and some from another.

The only Baptist paper in which we recollect to have seen any thing about the doings of the English Union, has copied from the Boston Recorder, one of the resolutions, which was passed by the Union, approving the course of Cox and Hoby, which the Editor of the Re order headed, "George Thompson, and the Baptist Delinquents," as though the doings of the London-Baptist Union was identified with George Thompson, a Scotch Presbyterian. And this, says the Baptist editor who quotes it, "shows in what light the course of Drs. Cox and Hoby was viewed by their brethren in England." Now we think it does not show the views of their brethren in England; it only shows a part, and leaves the rest untold. The speech of Mr. Mursell upon the resolution would add greatly to our knowledge of their views. The letters of George Thompson and the abolitionists have told the rest; each accompanying his account with such remarks as his partialities prompted, while only one or two Baptist papers have named any of the important facts attending the meeting of the English Baptist Union—This we think is wrong in point of duty, and impolitic in relation to Baptist interests in America. We shall therefore state a few of the main facts in the case, and that not to censure either Drs. Cox and Hoby, or slavery itself; but simply in compliance with our motto, "what thou seest write, and send unto the churches."

As we have not room to copy at large the report of the proceedings as published in the London Christian Advocate, it may be sufficient to remark, that the Rev. C. E. Burt, of Portsea, was called to the chair, and introduced the business of the meeting by stating among other things, the attachment of English Baptists to the voluntary principle, and their enmity to slavery. &c. &c. After the reading of the Report by a Secretary, Dr. Cox first, and Dr. Hoby after him, gave each an account of their visit to America; and explained the reasons why they did and said no more about slavery, while here; and also told what they did in different places in their tour. As the brethren were before very much divided about the proceedings of their delegates, their addresses were received with mingled expressions of approbation and disapprobations, in which the former predominated.

Such was the intensity of discordant feeling a few hours before the opening of the meeting, that strong fears were said to be entertained that the Union would be destroyed. But a resolution was prepared approving of the course of delegates in regard to slavery, and presented by the Rev. Mr. Mursell, of Leicester, and passed. The resolution is as follows:

Resolved, That we affectionately congratulate our esteemed brethren, Drs. Cox and Hoby, on their appearance amongst us this day, and tender to Almighty God our grateful sense of his goodness in having preserved them during their absence, and in returning them safely to their native land. That we desire to record our conviction of the diligence, zeal, and ability, with which they prosecuted the denominational objects of their mission, and to convey them our warmest thanks for the valuable information which they have supplied on these points. That, having sent our brethren to promote, amongst other objects, the sacred cause of negro emancipation, we rejoice to learn that they did, on very many occasions, convey to the ministers and churches of the Baptist body in America, our abhorrence of the slave system amongst them; but that with the full assurance of the integrity of our brethren, in the course which they adopted on this subject, we regret that the state of society rendered it advisable in their judgment, in order to the attainment of the more strictly denominational objects, to refrain from introducing it in public meetings, and to withhold from the Abolition Society their encouragement and support.

Now to copy this resolution and no more, we have said does not give a right view of the proceedings of the meeting. The fact is, the feelings of our English brethren are very strong upon this subject, and it is not conceived what good can accrue to us Baptists by letting other denominations report what they say and do, while we keep our own denomination in ignorance by our silence.

The following remarks and resolutions which followed immediately upon the passage of the above, ought to accompany it, in order to give any thing like a fair report of the meeting of the union, and the views of our English brethren. It will be seen by what follows that they have taken strong ground, and we think stronger than they would have taken, had they understood clearly the intricate principles of our national and state government;—a subject perhaps far more perfectly comprehended by the delegates than by all the meeting beside. The Advocate proceeds as follows.

The Rev. S. Green, of Walworth, then proposed a resolution, explaining that the union formed between the Baptists of England and America consisted wholly in the maintenance of a beneficial correspondence, having for its object the advantage of both parties, by an unfettered expression of opinion on all subjects connected with Christian consistency, the advancement of religion, and the glory of God. The Rev. J. P. Saffery, of Salisbury, seconded the resolution, and it was supported by the Rev. T. Price of Devonshire square, who observed that he wished the meeting distinctly to understand, the nature of the resolution, as well as their feelings in reference to it. It was briefly, that, if the Baptists of America did not regard, with the attention which it demanded, the whole subject of negro slavery, from that moment the Baptists of England must relinquish their union with them. (Loud bursts of applause.) If the American Baptists told the Baptists of England that their communications on that subject could not be laid before the brethren when they met, it would then become the Baptists of England to tell their American brethren, in the fear of God, that they could no longer hold communion with them.—(Cheering repeated.)

Mr. Brock: Is that the sentiment of the meeting? Will it go forth to America as such? (Cries of "Yes, yes!" from all parts.)

The Chairman (with emphasis): "It is my duty to take the sense of the meeting." He then read the resolution very distinctly, and put it to the vote, upon which it was carried by acclamation. The Rev. J. H. Hinton then moved a series of resolutions in reference to the union of the Baptists of America with those of England, expressing gratitude to God for all the blessings which had been bestowed upon the brethren in America by the great Head of the church, and sympathy with them in all the great objects of piety and benevolence; declaring, at the same time, their views, at considerable length, on the subjects of negro slavery, and the prejudices against persons of color. The resolutions concluded as follows: "That this meeting, convinced of the paramount importance of the objects to which these resolutions relate, most earnestly, most respectfully, most affection-

ately, and most solemnly, requests that large and influential sections of the Christian church, the Baptists in the United States of America, whose churches contain (it is computed) more than 60,000 members, and whose rise and progress from the days of Roger Williams display so much of the grace and power of the Redeemer—by their sense of equity, by their love of liberty, and by their hope of salvation, to rouse themselves to the great but plain duty of securing first the rights of their oppressed and degraded fellow subjects, and then of withholding no effort from the general cause of humanity and freedom, until the jubilee of universal emancipation is proclaimed."

The Rev. Mr. Morris, of Portsea, seconded the resolutions, which were carried with many cheers.

The Worcester Baptist Association met at Harvard on the 17th and 18th of August. We know not to whom we are obliged for a copy of their Minutes, which have been received. The introductory sermon was preached by Br. Watrous, from Col. iii. 4. Br. Abisha Sampson, Moderator; Br. Jonathan Aldrich, Clerk; Br. Otis Converse, Treasurer.

The association comprises 21 churches; 19 ordained and 8 licensed preachers; baptized 141; total 2355. A wide range was given to objects on which deliberation and action were bestowed; and some of them of primary importance. It may be of use to name one, (and it is not among the least) because though sometimes attended to, the evil still exists, and we think increases. We refer to the criminal course so often adopted by church members, of removing from the church to which they belong into the vicinity of another church, and either with or without a letter of dismission and recommendation, there remaining for years without joining the church where they reside, or not even making it known that they are professors. Several well adapted resolutions upon this subject were passed; and it is worthy of consideration by every association, till some uniform and effectual mode of action shall be adopted throughout the denomination.

In addition to the other subjects acted upon, the following mild and appropriate resolutions in reference to slavery were adopted, which we copy as a testimony that we differ in opinion from those, who have sent us their resolves passed in associations, in favor of slavery as innocent, yea, scriptural, yea, a civil and religious blessing.

"This Association, deeply impressed with the sin of slaveholding and with the dreadful consequences which it brings in its train, feel it their duty to bear their testimony against it. Therefore,

"Resolved, That Slavery in this land, and especially in the churches, is greatly to be lamented.

"Resolved, That we recommend to all our churches to humble themselves before God on account of it, and earnestly pray that it may be speedily removed.

"Resolved, That we most earnestly and affectionately recommend to members of churches, and especially christian ministers, who hold their fellowmen in bondage, to consider the evil they are doing, and the unhappy consequences which they are bringing on the churches, and on their country."

We copy one more resolution, the peculiar phraseology of which seems worthy of attention, for the ease with which a variety of constructions may be put upon it. The name of the mover is given, and upon examination it is found to be a licentiate. It is hoped he did not seek the authority of the association for refusing: invitations to preach Christ to destitute churches; or to deter such churches from inviting aid from those "young men" referred to. We may not, however, so fully as does our young brother, appreciate the difference (though we think it very great) between a young christian minister, and "young men" who are merely in a course of "preparation for the christian Ministry." The resolution met the views of the body, and is as follows. "Resolved, That in the opinion of this Association, young men should not be arrested in the early stages of their preparation for the Christian Ministry, by being invited to supply the pulpits of destitute churches."

The association meets next year at a period altered from their usual time, say Thursday succeeding the 3d Wednesday in August, at Grafton.

WARREN ASSOCIATION.—This ancient association held its 60th anniversary at Wickford, R. I. on the 14th inst. Introductory sermon by Br. Asa Brunson, from Acts xv. 1. Br. Benj. C. Grafton was appointed Moderator; and Br. — Clark, Clerk. Added by baptism the past year 517; of which 186 were added to the church in Fall River, and 165 to the Pine St. church in Providence, and 29 to the church in Pawtucket, and of those added to the two former churches, 175 belonged to their S. Schools. The session closed with a sermon by Br. Blain, of Providence, from Acts ii. 46, 47, and the ordinance of the Lord's Supper.

The next meeting of the association will be at Pawtucket.

On the 9th inst. Mr. Zenas B. Newman was ordained at Seekonk. He is gone to take charge of the Preparatory department in Shurtleff College, at Alton, Ill. Near 300 have been added by baptism the past year to the churches in Lincoln Association, in Maine. Meredith Association met lately at Sanborn, N. H. About \$315 were paid in for different societies. Churches 13; baptized 139; total 1676. Spirited resolutions were passed in favor of the different religious objects of pursuit; among which was one for the formation of a state Bible society.

The last resolution passed is one of great importance at the present moment, it is worthy of response from every christian and patriot in the country; it is in the following language. "Resolved, That as patriots and christians, we have witnessed with great pain and deep regret the frequent lawless outbreaks of late, designed to destroy the freedom of speech and the press; and that we have reason to deprecate the attempt to take the administration of justice from the arm of civil authority, and of committing it to the infuriated zeal of a lawless mob; and that it is our duty to do all in our power to sustain the supremacy of civil authority and the suppression of all riotous proceedings ngs."

BAPTIST CONVENTION OF MICHIGAN.

This Convention was formed at Detroit, Sept. 1, 1836, and a copy of their Constitution and proceedings, handsomely printed and done up, is thus early

received from Dr. Turnbull, Cor. Secretary. The whole of their proceedings, Constitution, objects, phraseology, address to the churches, &c. are characterized by features which we cannot better describe than to call them *Western*. Their words are few, explicit, straight forward, approving themselves to the judgment, and commanding favor. May the grace of our Lord Jesus Christ so abound in all the churches of that rising State, that a lasting response shall answer to the voice of the Convention, and be accompanied by donations as liberal, as the objects proposed to be accomplished are beneficial to man as a social, accountable and immortal being.

We copy the second and third articles of the Constitution, and some resolutions adopted, which explain at once the objects of the Convention. The officers are also named for the gratification of many Eastern friends.

ARTICLE II.

The design of this Convention shall be to carry out the commission of Christ, in giving the Gospel to every creature;—by multiplying and circulating copies of the Holy Scriptures;—aiding Home and Foreign Missions; encouraging Sabbath School Instruction; promoting the circulation of Religious Tracts; and the cause of Education, especially that of the rising Ministry.

ARTICLE III.

The objects contemplated in the last article shall be classed in the following order:—Bible Efforts; Home Missions; Foreign Missions; Education; General Benevolence; and each of the foregoing objects respectively shall be assigned to a specific committee appointed by the board of managers, which shall be called an *Executive Committee*, and which shall make a report of its doings at each meeting of the board.

The following is the report of the committee on the subject of Education, which was accepted and approved by the convention.

Resolved, That while the convention regard with peculiar pleasure the early and liberal efforts to establish a Literary Institution in Kalamazoo county; and the success which has attended those efforts, they deem it important that a more general effort be made to establish as soon as may be, a Literary Institution of a higher character, having all the incorporate powers of a College.

Resolved, That we recommend the appointment of a committee to take the subject into consideration, and devise the most effectual means to establish such an Institution, in the most eligible situation in the State.

Resolved, That we recommend the appointment of an executive committee on Education, whose duty it shall be to devise and prosecute the best measures for securing funds, for the support of Ministerial Education, and also to seek out and recommend to the regard of the denomination, through the convention, such facilities as may exist for the promotion of general Education.

The following is the report of the Committee to nominate a list of officers, which was accepted and approved by the convention.

Rev. R. POWELL, of Clinton, President.

Rev. John Mitchell, Saline; Rev. S. Goodman, Troy; Rev. A. B. Benson, Dexter; Rev. Jeremiah Hall, Kalamazoo; Hon. Baldwin Jenkins, Branson; M. B. Savage, Esq. Monroe; Rev. J. Gamble, Grand Blanc; Vice Presidents.

W. A. Crocker, Esq. Detroit, Treasurer. Rev. Robert Turnbull, Detroit, Cor. Sec. Rev. H. Miller, Ann Arbor, Sec. Secretary.

D. B. Brown, Esq. Rev. S. Chase, C. Hotchkiss, Wm. Toman, Dea. N. Jones, Dea. Ambrose, Dea. Riggs, Dea. Mead, D. Douglas, Dea. Fish, Rev. A. Lamb, L. Hotchkiss, Rev. D. G. Simmons, A. R. Wheeler, Esq. — Chipman, Esq. Rev. Messrs. R. Benedict, T. Merrill, W. Taylor, J. T. Jones, O. Birdsell, E. Dodge, Mr. D. N. Clark, Hon. W. Eldred, Hon. S. Dexter, Rev. Mr. Wheelock, Dr. J. J. Treat, Daniel Couch, Rev. J. L. Twiss, Wm. Moore, Esq. M. Pearsall, Esq. Directors.

Amesbury Board of Commissioners for Foreign Missions.—The 27th annual meeting of the board commenced in this city on Wednesday, the 14th inst., at 10 o'clock A. M.

We were much gratified to see the venerable President, the Hon. John Cotton Smith, able to be at his post on this occasion. After the appointment of the usual committees, the Secretaries commenced reading the annual report of the prudential committee, which occupied the time till the adjournment, Wednesday evening, at 7 o'clock.

The annual sermon was delivered by Dr. C. Smith, of Rochester, Mass., from those words of Christ to his disciples:—*Freely ye have received, freely give.*

The object of the preacher was to show the obligations of American Christians, to send the gospel to the heathen. This he did by considering the facilities possessed in Providence by the inhabitants of this land to communicate the gospel to heathen nations.

These facilities arise from the happy form of government in this nation, and from its extensive commercial relations. On it peculiarly, then, rests the duty of spreading the gospel, the performance of which duty is demanded by the principle of gratitude—the principle of true patriotism, and a regard to the glory of Christ.

On Thursday morning the board proceeded to hear the reports of various committees, to which different parts of the annual report had been committed.

Thursday afternoon, the sacrament of the Lord's Supper was administered to a very large assembly of the professed friends of Christ.

Thursday evening, extracts from the report of the prudential committee were read by one of the Secretaries, and addresses were made by Mr. Reed and Mr. Abel, missionaries, and by the Rev. Dr. Peters, Mr. Plummer, and Dr. Beecher.

The operations of the Society are now carried on upon a very large scale, and are of a very interesting and important character. The receipts for the last year were \$176,537, and the expenditures \$10,407—leaving a debt of \$166,130. It is the intention of the Society to extend their labors in an important degree beyond their past experience, with full confidence that the public will supply them with the necessary means.

The next annual meeting of the Board, is appointed to be held in the city of Newark, N. J. The Rev. Dr. J. McDowell, preacher, and Rev. Dr. Humphrey his alternate.

[Watchman.]

STATE TEMPERANCE CONVENTION.

The State Temperance Convention met in the Central Conference Room, in this city on Wednesday the 21st. The Convention was called to order by Charles W. Rockwell, Esq. of Norwich, one of the Executive Committee of the State Temperance Society.

A committee of one from a County, was appointed to nominate permanent officers for the Convention.

On nomination of this Committee, Hon. T. S. Williams, of this city was chosen President, and George Goodwin, Esq. of this city, Dr. Isaac I. Hough of Meriden, Hon. R. M. Sherman of Fairfield, Hon. E. Perkins of New London, Hon. A. T. Judson of Canterbury, Hiram Rider, Esq. of Willington, Joseph Battell, Esq. of Norfolk, and Rev. Professor Holdrich of the Wesleyan University, were chosen Vice Presidents.

Rev. Leonard Bacon, of New Haven, and Horace Cowles, Esq. of Farmington, were chosen Secretaries. The meeting

was opened with prayer, by Rev. Dr. Chapin of Rocky Hill.

The Committee to prepare business reported the following resolution:

Resolved, That this Convention consider the present an important era in the Temperance reformation; that although much has been done for the attainment of the objects of Temperance associations, it is manifest from the numerous manufactories and places of sale of intoxicating drinks, in the midst of us; from the prevalent use of such drinks; from the great number of persons addicted to habits of intemperance, and from the indifference existing in the community, to the evils resulting therefrom, that public sentiment is not yet right, and that still farther and more efficient efforts are needed in order to arouse public attention and point out and induce the adoption of the remedy.

The Committee also reported several resolutions, which were laid on the table, to take up the first resolution.

S. Terry, Esq. moved an amendment of the first resolution, to the effect that public sentiment is right, and only needs to be brought out.

Mr. Bacon thought that the inference in the resolution is fairly drawn from the premises. Public opinion is not right—for if it was right, it would show itself. It is not like steam, shut up so that it cannot find vent. There are vents enough.

Mr. B. referred to the number of licenses to sell ardent spirits, in the city of New Haven, and said that when public sentiment is right, so many will not be granted. When men feel it to be more important to put down wine, than to put up party, public sentiment will be right. But at present, politicians of all parties will bow, cap in hand, to grog sellers.

Mr. Butler of Wethersfield, said we are called together to consult respecting Temperance and not respecting politics.

Mr. Bacon said, he made no allusion to any particular party, and had said nothing with which any party could be reasonably offended. He did not allude to one party that is wrong, but to all. The remark was intended to keep men from relying on any political party.

Mr. Parsons said that party feeling is the great obstacle in the way of Temperance. He did not speak of one party, or of another party. If public sentiment was right, grog shops would be put down. Magistrates and select men are afraid to do their duty. Men will sacrifice conscience, duty, and almost the soul itself, for some petty office. Were it not for fear of party, there would have been no need for this Convention.

Dr. Porter said, that one night, a few years ago, a man was struck down with an axe, at his own door in Farmington, by a maniac. The community turned out to find the man, and rested not until they took him. They did not feel safe until he was secured. Within a few weeks there had been, in the same town, one or two cases of death by delirium tremens. Only a part of the inhabitants of the town knew the fact. If public sentiment was right, would there have been so much excitement, in the former case, and so little in the latter?

Mr. Lines made some statements in reference to licenses in New Haven. To evade the law forbidding the sale of ardent spirits on the Sabbath, except to travellers and boarders, one of the keepers of a dram shop has a record book in which those who wish to get drunk in his shop, on the Sabbath, set down their names on Saturday night, as boarders, the ensuing day. Public sentiment, in regard to licensing, is there growing better.

Mr. Sherman said, that the resolution was objected to, as erroneous, in stating that public sentiment was not right. That public sentiment be right, the judgment must not only approve what is right, but must disapprove what is wrong; and that with sufficient strength of feeling to impel us to correspondent action.—*"Add to your faith virtue."* If all disapproved of the sale of ardent spirit, and yet did nothing to prevent it, public sentiment would still be wrong—not in opinion, but in character. The guilt of apathy, in respect of crime, is measured by the nature of the crime. To look with indifference on mere idleness or inattention to the ordinary duties of life, could not evince the same depravity of moral sentiment, as to be unmoved when witnessing the perpetration of the grosser crimes. To ascertain, therefore, how far public sentiment is wrong in the indifference which is felt toward the sale of ardent spirit, it is necessary to ascertain the place on the scale of crime to which that practice is to be assigned. To what class of offences does the occupation of the keeper of a dram shop belong? Is it a lawful occupation, or is it criminal? If criminal, how is its guilt to be estimated? This question admits of a demonstrative answer. Go to yonder burying ground, stand over that grave, and inquire how its tenant came by his death. He died of delirium tremens. This was one natural effect of the course of intoxication which had been induced and sustained by the keeper of a dram shop. He had seen his victim through all the stages of his disease. He knew the consequence, in similar instances, was death. He administered the poison, day after day, with a perfect knowledge of its nature and effects, and with cool deliberation. He had no enemy to the individual. His motive was, to get his money. The individual voluntarily submitted to this course of treatment, and even urged its continuance. That this is a case of homicide is unquestionable; and is assumed, in the statement of the facts. But is it lawful, or is it excusable, or is it murder?

The definition of murder, in its most concise and simple form, is, "the unlawful killing of a human being, by a person of a sound mind, with malice aforethought."

First, killing may be lawful; as when it is done by an officer, in obedience to a sentence of the law, pronounced by a court of justice.—Or, secondly, it may be excusable; as when it is done in necessary self defence, or by mere

accident, in the performance of a lawful act. It cannot be pretended, in this case, that the act of killing can be justified or excused on either of these grounds. Nor is it mitigated, to the crime of manslaughter, by sudden excitement or surprise. Can it, on any other ground, be said to be done without 'malice aforethought?' Hatred or ill will, is not necessary to the definition of malice, in its legal sense. The highway robber kills his victim and takes his purse. He had no ill-will or hatred towards him. Perhaps he was a stranger whom he never knew. He killed him to get his money. The keeper of the dram-shop had the same motive, and no other. The robber would rather take his victim's money without inflicting any personal injury. Hence he threatens him, and endeavors to obtain a voluntary surrender of it, without violence.—But notwithstanding this, the law ascribes to him 'malice aforethought.' What he did, he deliberately intended to do. He knocked him down and robbed him. The wound proved mortal. He had rather it should not, but knew it was of such a nature that it might result in death. In such a case, malice is a conclusion of law, from the facts. The case of the dram-seller, on the most favorable supposition, is the same; unless the circumstance of consent or even solicitation, makes a difference. Suppose, then, that an individual, who wishes to die, puts a sword into the hands of a friend, and requests him to take his life. In obedience to his solicitation he plunges it to his heart. That, in the eye of the law both of God and man, would be murder. Had he taken a sword, and committed the deed from the love of money, would it be less so? Is the dram-seller less guilty, when, by a slow poison, he sends his victim to the grave?

The demonstration is conclusive. The case is too plain to admit of doubt. Can we say, then, that public sentiment is right, when this community look with so much coolness and indifference on the scenes which so frequently occur in every town and village in our country? What is our indifference to this traffic? It is criminal. Public sentiment is not right and never will be, until dram selling shall excite the same horror, as murder perpetrated in any other form.

The Convention was composed of 224 members, from the different sections of the State—men who have been engaged, heart and hand, in promoting the cause of Temperance.

We regard the point as settled, by this Convention, that wine cannot be used, as a beverage, by those who wish to be efficient friends of Temperance.

A resolution voting the thanks of the Convention to the Chairman, for his services, was proposed; but he requested the mover to withdraw it. He said he knew such a resolution was customary in political and semi-religious meetings—but he was for total abstinence in this, as well as in some other things.

The following resolutions are all we have room for.

Resolved, That as it is the great object of our exertions in the cause of Temperance, to diminish, as far as possible, the vice of drunkenness, with its attendant evils in society, therefore it is incumbent on us, as the consistent and efficient promoters of this object, to discontinue and discontinue the use, as a beverage, of all such liquors as have been found actually to produce or perpetuate drunkenness in the community.

Resolved, That while the Convention view, with gratitude and rejoicing, the progress of the cause, under the pledge on which our Societies were originally established, yet, in their view, that pledge is not adapted to carry out the reformation, inasmuch as it only recommends and requires abstinence from intoxicating drinks, in one form, while other intoxicating drinks, calculated to cause and perpetuate intemperate habits, are unnoticed, and apparently countenanced;—therefore this Convention recommend the adoption, by the State, and all local Societies, of the principle of entire abstinence from the use, as a beverage, of all drinks that can intoxicate.

Resolved, That the conversion of fruits and grains into intoxicating drinks, is an evil that calls loudly for remedy—not only because the food of intemperance is thereby created, but because vast quantities of nutritious substances are destroyed, which might be appropriated to useful purposes, with equal advantage to the grower, and with great advantage to the community.

Resolved, That it is of the greatest importance that the youth of this State be trained up a temperate generation—and it is earnestly recommended to parents, guardians, superintendents, and teachers of schools, to encourage the promotion of Juvenile Associations, and, in all suitable ways, to inculcate the duties and advantages of entire abstinence from the use, as a beverage, of all that can intoxicate.

Resolved, That it be recommended to the Temperance Societies in this State, to make a special effort, in the month of November next, for increasing the number of the pledged friends of the Temperance cause; and that the ministers of the Gospel be particularly requested to aid the effort from the pulpit.

Resolved, That an effectual means to put a stop to the prevalence of intemperance, which remains yet to be extensively used, and which has been too much overlooked, and without which all other means will fail of obtaining entire success, is the daily efforts of the friends of the cause, by personal conversation and influence with those who manufacture sell or use intoxicating drinks for a beverage, or rent tenements for the manufacture or sale thereof, to dissuade them from so doing.—*Connecticut Observer.*

SAD CALAMITY BY RATS.

A pious female informs us, that she heard a Methodist clergyman relate the following melancholy anecdote in connection with a subject upon which he was preach-

ing. A man who had long been a professor of religion, but had been for years in a backslidden and worldly minded condition, was laid upon a bed of sickness, and about to die. Under these circumstances he was called upon by a minister of the gospel, who tenderly inquired into the state of his mind, and his prospects in view of eternity.

The dying backslider (as thousands of others have) adverted to the fact that he once experienced religion, but had not lived exactly conformable to its precepts, and had now many fears, &c. He was asked to relate his experience as at first his mind was exercised. To this he replied that during the lapse of years he had forgotten almost the whole of what passed in his mind at the time of his conversion. To preserve the precious treasure he formerly wrote out the whole and laid it carefully aside, but the rats had found it and eaten it up; and so his experience was irretrievably lost!!!

Poor man! He must now die without a religious experience, because of the ravages of the infidel rats.

Oh how many professors of our day if suddenly called to die, would find their experience eaten up by different kinds of rats! There are sinner rats; golden rats; land-speculating rats; political rats; worldly minded rats; mercantile rats; manufacturing rats; and so on in endless variety. Christians you must all die, and when dying you will need christian experience unimpaired; take heed therefore to keep it daily and hourly alive and secure in your heart; otherwise some one of the innumerable rats will eat out the vitals of your hope, and leave you to die in despair. He that endureth to the end the same shall be saved.

THE LIBERAL PLAN.—For an article under this head see first page. The subject is too important to pass unnoticed; for without adopting this or some other equivalent measure, more than one of the numerous good and important operations of the day will languish, and perhaps cease, for want of means. The brother who wrote will do as he has promised,—and where are the ninety and nine who will respond to his proposals, and give us the names? If his proposed course were adopted by all christians, many a converted heathen would leap up and bless God for the word of life.

REVIVAL.—The Religious Herald mentions a revival in progress at Sycamore Hill, Va. Ten persons had been baptized, and others were hopefully converted. J. C. Bailey says in the same paper, the churches he attends are flourishing, some have been added, others were mourning for sin.

Temperance Convention.—As the limits of the Secretary will not allow of the insertion of all that was said at the late State Temperance Convention in this city, we have given an abridgment from another paper comprising the most important arguments, and Resolutions adopted.

Young Man's Manual. The genuineness and authenticity of the New Testament. By Timothy Dwight, D. D. And an Answer to the Question, Why are you a Christian? By John C. Clarke, D. D. pp. 140. Hartford: Peter B. Gleason & Co. 1836.

This is not one of the ten thousand good for nothing and worse than good-for-nothing books, which are poured like a deluge upon the community at the present day. It is admirably adapted to an all-important object, that of fortifying the youthful mind against the assaults of infidelity. Nor is it on this account a needless book; for however comparatively few of such writings might have been needed in our country in by-gone days, they are now indispensable to every family, and every S. School library. It is in two parts, as will be seen by the title, and the names of the authors are a guaranty for the masterly manner of the performance of each. It is neatly printed and bound.

For sale at the Bookstores.

The Philosophy of Benevolence, by Pharellus Church, A. M.

Since we named this work to our readers in a previous number of the Secretary, we have been reading it more extensively and with attention; and at every season, with increasing pleasure and edification. On the whole, our humble but hearty approbation is hereby accorded to the work. Mr. Church has ventured upon untrodden ground, but by the researches of his own vigorous mind, has shown, that however untrodden, the ground he takes is tenable. He entered a wilderness, has reduced it to order, and transformed it into a fruitful field. What was before without form, he has invested with proportions, harmony, and beauty. To a vast machine, which before moved without self government or regularity, he has, without removing the mainspring, attached pendulum, regulator, and additional impetus. Whoever reads this work with a view to understand better the true philosophy of benevolence, will be not disappointed.

We do not think the work perfect; but who has ever written a book, especially upon a difficult and untrodden subject, which could not be improved by experience and revision. Few if any would have been likely to excel the present work in a first attempt. The author has our best wishes, and his work we commend to general patronage.

THE AMERICAN ADVOCATE OF PEACE, Vol. II. No. X. is received, and is believed to be more than equal to its predecessors in some of its articles. In no one of its rich pages is the American public more immediately interested than those containing the address of Gen. Lamar to the army of Texas, accompanied with remarks of Mr. Fellowes, by whom the Advocate of Peace is ably conducted. The whole pamphlet affords a rich treat to any reader, whose vitiated moral appetite does not call for human blood to satiate it.

We hope the work may be extensively read, and that the cause it advocates will prosper. Perseverance is loudly called for by the fact, that even a few religious men, and religious papers still ascribe glory to the shedders of human blood in war; among them none more loudly and unfeelingly than some of both in the Western states.

AS IT WAS—IS NOW—AND (PROBABLY) EVER WILL BE. The great evil of slavery, the surest of escape. It is stated that Benjamin Rathbun, of Buffalo, against

whom a grand jury has found three several bills of indictment for forgery, is liberated from prison on a bail bond for \$60,000 dollars. The whole amount of his forgeries is reckoned to be seven millions of dollars.—So it seems that for six tenths of one per cent. on the amount of his forgeries, he may go scotfree. Who can doubt that the *unfortunate gentleman* has made profit enough on seven millions, to spare six tenths of one per cent without wincing, especially when it is all that the *whole* "people of the state of New York" demands to appease the goddess of Justice, and command her to close against Rathbun the doors of her penitentiaries?

The Bowery Theatre, N. Y. was burnt down on Thursday morning. Loss, \$75,000. to a \$100,000. Mr. Hamblin owner and manager, and no insurance.

MARRIED.

In this city, on the 14th inst. by the Rev. Dr. Hawes, the Rev. Cortland Van Rensselaer, of Albany, to Miss Catherine Ledyard, daughter of the late M. F. Cogswell, M. D.

On Tuesday morning, Mr. Daniel A. Barrows to Miss Mary Ann Loomis.

On the 11th inst. Mr. John Smith, of Wethersfield, to Miss Antennette Goodrich.

At Stafford, by the Rev. Mr. Willis, Mr. Albert H. Brown, of this city, to Miss Mary A. Bolton, daughter of Mr. Thomas Bolton.

DIED.

In this city, Mary Henrietta, aged 3 years, daughter of Mr. Edward J. Danforth, of New York.

At East Hartford, Mr. Ephraim Olmsted, aged 94 years.

In Danbury, on the 13th inst., Mrs. Mary Willey, in her 75th year, a member of the 2nd Baptist Church, in that town. She has been deprived of her speech for several months, but having her eyesight remarkably well, she wrote an account of her religious experience and presented it to me. She embraced religion 53 years ago, the 2d of July last, and has long been a remarkably lively christian. I saw her several times during her last days, and she expressed to me by signs her entire confidence in the dear Redeemer, and her anxiety to depart and be with him. Of such it may be said "To die is gain."

J. G. C.

At East Hartford, on the 16th inst. after a short sickness of the Palsy, Capt. John Chandler, in the 65th year of his age.

At North Stonington, Sept. 1st, Rev. Asher Miner, in the 64th year of his age. Being utterly opposed to the modern practice of eulogizing the dead, whose "record is on high," and whose character and destiny God alone can know,—"I shall content myself with but a remark or two in relation to our deceased father in the ministry. He commenced preaching when thirty years of age, and was ordained as Pastor of the Second Baptist Church, in N. Stonington, Aug. 29th, 1805, which office he bore till his death. He remarked to the writer of this a few days before his departure, that according to the best of his recollection, he had baptized about 300 upon a profession of faith in Christ, nearly all of whom dated their hopeful conversion to his instrumentality. "But" says he, "the glory all belongs to God;" and whenever any came forward to tell what he had done for their souls, and attributed their conversion under God to my labors, so far from being elated, I have been filled with amazement, that God could stop so low, as to make my poor improvement the means of saving souls."

This exhibiting very clearly,—what all his religious acquaintances have admired in him—the *grace of lowliness*. His illness was somewhat protracted. But his soul seemed to be supported by a "good hope, through grace," of "glory and eternal life." He once remarked to the writer of this, "I find the Saviour to be to me, all that I have recommended Him to others,—an all sufficient Saviour."—Those who have been in affliction in the circle in which he moved, will long cherish a remembrance of his tenderness, his pious regards, and his warm and firmest prayers with and for them.

He has left a large church to mourn the loss of an under-shepherd, and a numerous family to lament the absence of a head and father;—but they mourn not as "those who have no hope." On this they are enabled measurably to lean,—for him "to die is gain."

BATA.

NOTICES.

NOTICE.

There will be a meeting of the members of the Baptist Society, at their Meeting house, on Tuesday evening next, Oct. 4th, at 7 o'clock P. M. Per order of the Committee.

JAMES G. BOLLES, Clerk.

Hartford, Oct. 1.

The eleventh anniversary of the New Haven Baptist Association, will be held in the meeting house of the Baptist Church in Deep River, on Wednesday, 5th October next at 10 o'clock A. M. Sermon by Rev. Rollin H. Neale.

JOHN COOKSON.

Middletown, Sept. 20, 1836.

NOTICE.

At the Sabbath School Convention within the New-Haven Association held at Meriden in May last, the following resolution was passed.

Resolved, That a meeting of delegates from the several District Teacher's Conventions be held sometime during the next session of the Association, to report the proceedings of their several bodies, and that notice of the meeting be given in the Christian Secretary a few weeks previous to the time of its being held.

In accordance with the above resolution the meeting of delegates therein contemplated is appointed to be held at Deep River, on Wednesday, Oct. 5th, the first day of the N. H. Association, at the close of the afternoon session.

B. MANNING, Secy. of S. S. Convention.

At a Court of Probate holden at Southington within and for the District of Southington, on the 15th day of September, A. D. 1836.

Present, TIMOTHY JONES, Esquire, Judge.

UPON the petition of Ezra Norton, of Bristol, in the county of Hartford, shewing to this court that he is Guardian of Charlotte E. Norton, of Southington, within said district, minor. That said minor is the owner of real estate situated in said Southington, viz.: one piece of land containing seventy-five acres; one piece of land containing fifty-nine acres, with a small house standing thereon; one piece of land containing five acres and three rods; also half of a barn valued at about fifteen hundred dollars: that it will be for the interest of said minor that said land should be disposed of and the avails thereof placed at interest on good security as required by law or vested in other real estate, praying for liberty to sell said estate for the purpose aforesaid, as per petition on file. It is ordered by this court that said petition be continued to the 15th day of November next, at 1 o'clock P. M. then to be heard at the probate office in said district, and that public notice thereof be given by advertising a copy of this order in a newspaper published in Hartford, in the county of Hartford, three weeks successively, at least six weeks before the hearing of said petition. Certified from record.

TIMOTHY JONES, Judge.

3w37

POETRY.

For the Christian Secretary.

THOUGHTS

SUGGESTED BY THE DEATH OF A BELOVED PASTOR,
THE REV. G. F. DAVIS.

Oh! how blest was that spirit, releas'd from its clay,
On the pious, of love, to the mansions of day
It triumphantly soar'd, far above these dark skies,
"Grace," "grace," for its passport as onward it flies.

It "mounts," oh! it "mounts," as faith triumphs with
love;—
Now the spirit ascended rejoices above,
With angels, and seraphs, the ransom'd and blest,—
Forever in glory—forever at rest.

How bright was that moment! how blest was that hour!
When Religion attest'd its wonderful power,
Illumin'd his path-way o'er Jordan afar,
With beamings reflected from Bethlehem's star.

His labors are finish'd! his trials are o'er,—
Those councils so needed, we hear them no more!
His heart ne'er again will with sympathy move!
Or feet run with swiftness on errands of love.

That voice is now silent which oft cheer'd the heart!—
How can we, (in anguish we cry) from him part!
Hark! a voice from above, softly whispers, "be still,"
"Now prove thy obedience—submit to my will."

How sad is the change! and what dark clouds appear!
How the heart beats with sorrow! how glistens the tear!
Those places are vacant, are joyless and lone,
Which his presence delighted,—our Pastor is gone!

Though his sun set at noon-day 'tis risen on high,
Mid the glories of heaven, above our dark sky;
Though clouds are around us, a brightness appears,
'Tis the rainbow of mercy to banish our fears.

"Be still," oh! my soul then, acknowledge with love,
And meekness the hand of Jehovah above,
For soon this dark mystery will all be unveil'd,
And the depths of His power most clearly reveal'd.

"On, onward to meet me," still echo behind,
"Take the paths I have taken where Jesus you find,"
"Keep the words which I gave you, and yield not to
tears."

"I mount, oh I mount, there! the chariot appears,"
Who should mourn for the Christian who's gone home
to rest?

For the traveller who's reached the land of the blest?
For the conqueror who's gained a glorious prize?
For the shepherd who's gone to his flock in the skies?

JUSTITIA.

Selected by a lady of this city, and inserted by request.

In a notice of *The Religious Souvenir*, for 1837, soon
to be published in New York, is this beautiful and feel-
ing tribute to the memory of

BISHOP WHITE.

From the watch tower of Zion a soldier is gone,
Whose shield in the sunbeams of righteousness shone;
Whose mild warning voice among multitudes fell—
Who loved of the glories of Heaven to tell.
He has gone to enjoy them!—where age is unknown,
Where Sin has no dwelling, and Pain has no throne;
Rewarded with recompense rich he is blest,
In the land of delight—in a mansion of rest.

He has fought the good fight—he has finished the faith
He has burst from the thralldom of sorrow and death;
From sickness, from weeping, from funeral hours,
He hath soared to the region of sunshine and flowers;
And his eyes, unobscured, are gazing abroad
On the river of life, and the city of God;
On scenes which no pencil or pen can portray—
Where the splendours of Heaven unceasingly play.

Shall we mourn for the Chieftain who feared not the
tomb,
That his spirit is blest with the absence of gloom?
That he totters no more on the verge of the grave—
That he leans upon One who is mighty to save?

Whose smile cheered the pathway he trembling trod,
To the beautiful gates of the palace of God—
Whose arm was his stay, as triumphant he rose,
To rejoice in the realms of eternal repose.

Ah, no! could we see the bright waters that shine,
Neath the fair tree of life with its fruitage divine;
Could we hear the sweet anthems that gladden the air,
And tell that the Ransomed are glorified there,
We should sorrow no more but for those that remain
Whose garments are washed in the blood of the slain,
We should hail the loved promise of God, in his word,
Thrice blest are the dying, who die in the Lord!

From the Episcopal Recorder.

RELIGIOUS FLATTERY.

Mr. Editor—I have read with great satisfaction a very interesting account in the Recorder of May 28th, of the late Convention in Virginia. I was pleased with the article for several reasons. It contains scarcely any of that religious flattery with which such productions generally abound. I have scarcely ever seen any account of any series of religious services, which was not overladen with the most fulsome compliments to some of the preachers. Such a Rev'd brother preached in his accustomed style of fervour, piety, and eloquence; and such another delivered a most awakening discourse, and such another produced a tremendous impression by his powerful delivery, and his faithful, heart-searching sermon; and such another surpassed himself, and so on to the end of the chapter. Now I do think that this sort of blarney about religious men in a religious paper, is loathsome. If what your correspondent asserts to be a general impression be correct, that the preaching on the interesting occasions to which he refers "is fast degenerating from that simplicity, pungency, and directness of application, which was once the glory of the Virginia Convention," I am persuaded that it has been owing mainly to that

spirit of vanity and rivalry amongst the clergy, which the folly that I have referred to is calculated to produce.

This sort of religious flattery (let us call the thing by the right name and then abhor it) is not confined to the occasion just alluded to.—There are certain eminent men amongst us, whose names are never mentioned, but they become a signal for throwing up the flood-gates of commendation. It has been a theme of especial wonderment with me, to see with what composure some of the Rt. Rev. fathers in God receive the tremendous salutes which it has become the fashion to discharge in honour of them on every occasion. Indeed, so universal has this propensity for religious blarney become, that it is almost as much as man's reputation for churchmanship is worth, to mention a Bishop twice in succession without some emphatic laudatory prefix coupled with his name. I know some Editors especially (I do not mean you, Sir,) whose practice it is to let fly a volley of compliments (hit or miss) whenever they see a lawsleeve fluttering in the air. It must be confessed too, that some of these grave personages have learned (to use a military phrase) to stand fire remarkably well.

But this subject is too grave an one to excite even a passing smile. Ah, is it not doing immense mischief amongst us, by corrupting the simplicity of Christian intercourse, and fostering pride and vanity, and every evil sentiment?

SINCERITY.

RELIGION OF THE PILGRIMS.

From Gov. Everett's Address at the Centennial Celebration, at Springfield.

It does not of course belong to me, nor to this place, to enter into a discussion of this or any other subject. I cannot, however, forbear to observe, that I have lately looked through the work of an intelligent French traveller, M. de Tocqueville, a gentleman sent by his government to explore the condition of the Penitentiaries in this country. He professes himself a Catholic, and is consequently not likely to be under the influence of any prejudice in favor of the prevailing religious character of the country. But he remarks that it was this which most arrested his attention; and after studying our institutions with more care than any other foreigner with whose writings I am acquainted, and commenting with much freedom and occasional severity upon them, he comes to the conclusion, that there is a more widely diffused and operative sense of religion in the United States, than in any other country, and that this is the true basis of their political system. He states it as an extraordinary contrast, that, in most of the states of Europe, religion, so far as it subsists, is mainly upheld by its alliance with the State, and is considered, in consequence, by the mass of the people, as one of their burdens, and as one of the first things from which a deliverance is to be sought by means of a revolution; while in America, on the other hand, it is found to form the real secret of the firmness of the political system; and that, amidst so many apparent tendencies to fluctuation and change, an efficient principle of stability here exists in the generally diffused influence of religious belief, and religious institutions on the public good.

POOR JACK.

The following account is given by the Rev. Leigh Richmond, as having been related by a minister in a meeting in the British and Foreign Bible Society:—

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and of the criminal cause of it, in a kind of rage, occasioned by his intemperance and despair, hurled the little innocent into the sea and made off with himself. The poor little sufferer, finding a floating plank by his side in the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war, passing by, discovered the plank and child! and a sailor at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but could not save his life.

The aged stranger was dying, and thus addressed this kind young officer, "For the great attention you have shown me, I give you this only treasure that I am possessed of. (Presenting him with a Bible, bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady; has been the means of my conversion; and has been a great comfort to me. Read it, and it will lead you in the way you should go."—He went on to confess the wickedness and profligacy of his life, before the reception of his Bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needed food.

The young officer inquired of him the time and place, and found here was his own history. Reader, judge if you can, of his feelings, to recognize in the dying old man, his father, dying a penitent under his care! And judge of the feelings of the dying penitent, to find that the same young stranger was his own son, the very son whom he plunged into the sea; and had no idea but that he had immediately perished. A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service and became a pious preacher of the Gospel. On closing this story, the minister in the meeting of the Bible Society bowed to the chairman, and said, "I am poor Jack."

A REQUEST TO EDITORS.

All editors of newspapers and other public journals throughout the United States, are requested to mention "that the Pennsylvania Lyceum is prepared to deliver *gratuitously*, an elementary set of specimens in Geology and Mineralogy, to any and every County Lyceum, which is or may be formed in the Union."

If any such Lyceum, or a few individuals, with a view of forming one in any one of the eleven hundred counties in the United States, will request some merchant or other person who may visit Philadelphia the present season, to call upon John Simmons, corresponding Secretary of the Pennsylvania Lyceum, or upon Dillwyn Parish, corner of Arch and Eighth streets, they can procure a set of specimens, representing the elements of rocks and mountains, the different strata, or kinds of rocks, the ores of the most useful metals and a few other minerals, also a few specimens of improvements in schools and Lyceums, such as geometrical, and perhaps architectural and other perspective drawings, foliols, impressions of leaves, and possibly a few specimens of needlework.

Editors of this and other countries, are also requested to mention in their columns, that the next national Convention of American Lyceums, will be held in Philadelphia, commencing on the first Tuesday of May next, and that any person or persons from either continent, who may bring or send to that meeting specimens of plants, minerals, shells, insects, or other productions of nature or art, may exchange them for others, deposit them for the use of the National Cabinet, or appropriate them in some way for the diffusion of knowledge and for instituting a scientific, and it is hoped, a Christian intercourse among the nations of the earth.

It is expected that delegates from State and County Lyceums in America, and from similar societies in other countries, will be provided with accommodations by the hospitalities of our citizens.

MR. STANTON IN LOWELL.—Last Sunday, Monday and Tuesday evenings, we listened with much satisfaction and delight to Mr. H. B. Stanton, upon the all-absorbing subject—American Slavery. We think Mr. S. manages the subject with great ability and discretion; his reasoning was clear and to the point. The first evening he lectured in the second Baptist house, which we are happy to say was cordially granted by the committee of the church. In this lecture Mr. S. depicted slavery in its true character. We were happy to learn that a number of Southerners were present.

Monday evening he dwelt very forcibly upon the duties of Northern men in this matter.—One idea that he advanced in regard to our relation to Slavery was so admirable and conclusive, that we cannot forbear attempting to give it, although we cannot do it justice. He said, it is often asked why do you not go to the South where Slavery is, and lecture, &c. To answer such inquiries he supposed some gigantic pillar to be standing where it ought not, with short and long braces running at an angle of forty-five degrees from its trunk at one end, well planted in the ground at the other. Now a man wishes to throw this pillar over; well, he works himself in amongst the braces and puts his shoulder to it, and lifts and tugs and sweats and works, and works, but all in vain. A bystander says to him, friend, what are you about there. About, why don't you see what I am about, I am trying to throw over this huge pillar that you see standing here in the way; come give us a lift. A lift, says the bystander, don't you see all those props bracing it in every direction; first knock out them, and ten to one the shaft will fall of its own gravity. Now slavery is the great pillar; and many of the Northern Pulpits are the very foundation stones on which (the feet of many of) these braces stand; so also, many of our merchants, doctors, lawyers, and great manufacturing establishments at the north, having interest at the South.

Now said the lecturer these braces are first to be knocked out, and the hideous monster, Slavery, will fall.—*Lowell Messenger.*

THE SECRET.

"Mother," said a fine looking little girl of ten years of age, "I want to know the secret of your going away alone every night—and morning." "Why, my child?" "Because, I think it must be to see some one you love very much." "And what induces you to think so?" "Because I have always noticed that when you come back, you appear to be more happy than usual." "Well, suppose I do go to see a friend I love much, and that after seeing him and conversing with him I am more happy than before, why should you wish to know any thing about it?" "Because I wish to do as you do, that I may be happy also." "Well, my child, when I leave you on the morning and evening, it is to see my blessed Saviour; I go to pray to him—I ask him for his grace to make me happy and holy—I ask him to assist me in all the duties of the day, and especially to keep me from committing sin against him—and above all, I ask him to have mercy upon your soul, and to save you from the ruin of those who go down to Hell." "O! is that the secret," said the child, "then I must go with you."

FLORAL PHENOMENON.—The editor of the Nantucket Inquirer, who has a taste for every thing beautiful, gives the following paragraph to his readers:

"At the green house of Mr. W. H. Gardner in this town, arranged among numerous members of the Cactus family, is a fine specimen of the Grandiflora, or night blooming Cereus. This very curious plant, it is well known, is exceedingly economical in the production of its blossoms, and not less modest and coy in their exhibition. It rarely produces in the course of any one season, more than a single flower, never, we are told, more than two or three; and generally, after a season of unusual fecundity, it remains entirely barren during a period of

three or four years. This infrequency of bloom has led some persons unacquainted with the respective plants, to confound it with the flowering Aloe or century plant, to which it has no manner of physical resemblance, and which is said to blossom but once in an hundred years. On the evening of the 21st ult. the only flower upon the specimen above mentioned began slowly to unfold; at midnight it was fully expanded; at 5 on the following morning, it began to contract, and at 7 had closed itself, never again to open. At its greatest dilatation it measured 21 inches in circumference, 5 1-2 inches in depth: the calyx was a splendid gold color, and the petals perfectly white. It emitted a fragrance similar to the odor arising from the preparation called Turlington's balsam, with perhaps somewhat sweeter scent. The appearance of so rich and beautiful a flower, springing without a leaf of any description, directly from a naked, thorny stalk, forbidding and almost hideous in its aspect and structure, is what constitutes a portion of the singularity of this unique vegetable: its property of blooming in the night is another peculiarity.

CURIOUS DISCOVERY.—In 1834, a subterranean Indian village was discovered in Nacoochee valley in Georgia, by gold miners, while excavating a canal for the purpose of washing gold. The depth to which it was covered varies from seven to nine feet; some of the houses are imbedded in a stratum of rich auriferous gravel. They are thirty four in number, built of logs from six to ten inches in diameter, and from ten to twelve feet in length. The walls are from three to six feet in height, forming a continuous line or street of three hundred feet. The logs are hewed and notched as at the present day. The land beneath which they were found, was covered, at its first settlement by the whites, with a heavy growth of timber, denoting the great antiquity of those buildings, and a powerful case which submerged them. Cane baskets and fragments of earthen ware were found in the rooms. The houses are situated from fifty to one hundred yards from the principal channel of the creek. A great number of curious specimens of wormmanship have been found in situations which preclude the possibility of their having been moved for more than a thousand years; among these, half a crucible, of the capacity of nearly a gallon, ten feet below the surface and imbedded beneath a large oak tree, which measured five feet in diameter, and must have been 400 or 500 years old. The soil is diluvial, or what may be termed table land. The stratum of quartz gravel in which the vessel was imbedded, is about two feet in thickness, resting on decomposed chlorite slate. It is not difficult to account for the deposit of those substances in an alluvial soil for the hills are generally very high and precipitous, and from the immense quantity of rain which falls, the streams are swollen to a great height, sweeping every thing with them, and frequently forming a deposit of several feet in thickness in a season. A vessel resembling a double mortar was found in Dube's creek, about five inches in diameter, and the excavation on each side nearly an inch in depth, basin-like, perfectly polished. It was made of quartz, which had been semi-transparent, but had become stained with iron which abounds in quantities all over the country. In the bottom of each basin was a small depression half an inch in depth and about the same in diameter. What its use could have been, is difficult to conjecture. The high finish and its exact dimensions, induce the belief it is the production of a more civilized people than the present race of Indians.

The Oorang Outang.—We translate from a late Paris Journal the following notice of this animal.

Many anecdotes are related of the sagacity and intelligence of the young ourang outang from Sumatra, which is now in the Museum of Natural History. He not only possesses great docility, but he seems to understand many of the feelings and actions of men; he is sensible of reproach, and sheds tears and pouts when he is scolded. He imitates with great skill, what he sees done, and even invents appropriate means, well fitted to attain his end, when he meets with obstacles; thus, for example, when he was unable to catch a little dog, more nimble than himself, which had been given him as a companion, Jacko, (this is the name of the ourang outang) attached himself to the rope suspended in the middle of his room, and swinging, leaped in every direction, till he caught the poor dog by his tail. Another time he tried to open the door, like his master, with a key, having put the large end of this into the lock, he soon discovered his mistake, took it out and put in the other end; he loves children, caresses them, and takes them in his arms without doing them any harm. All this is the more singular, that this animal is, as is well known, very young; he is only ten months old, and appears now near adult age, in the development of his faculties. This indicates short life, and it has been thought limited to 20 or 25 years.

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Aug. 12.

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Writing Book No. 4, is designed to afford Exercises in Writing, and arranging figures in accounts, with an engraved copy of every page, and rulings arranged for exercises in Journal and Ledger Writing, making bills, &c.—being an introduction to the Public School Account Book.

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Those interested in teaching are desired to call and examine for themselves. Those who have made themselves acquainted with Mr. Marshall's System of Writing and Accounts, have unhesitatingly given them the preference of any other system now in use.

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An extensive assortment of DRY GOODS, containing almost every article usually found in a Dry Goods store,—the goods will be sold as low as at any other store.

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3w.

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Aug. 26. 1836.

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August 17th.

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NOTICE

TO all persons subject to Taxes in the town of Mansfield, that I have a warrant for a County Tax, and a warrant for a Town Tax, on assessment of October 1.35, and to receive the same will be at Daniel Fuller's Inn, in said Mansfield, on Monday the 19th day of September 1836, from 2 until 5 o'clock, P. M.

SAMUEL D. ANDERSON, Collector.

Mansfield, Aug. 22. 1836.

PROTECTION

INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

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